The Buddha's Forgotten Yogas of Love & Letting-go

10th Lesson Text

Smart Phone Edition
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B. Recommended Reading

Lesson		Lesson	
$\begin{array}{c} 1^{st} \\ 2^{nd} \\ 3^{rd} \\ 4^{th} \end{array}$	Homework Eleven Benefits of Love Anapanasati Sutta Class Etiquette	9 th 10 th 11 th 12 th	The Fall of Emperor Palpatine Metaphorically Playing Victim If we are short of temper what When Religion Opposes
5 th 6 th 7 th 8 th	What was the Buddha? Why do we Meditate? What is the "Unborn"? Why "THE buddha"?	13 th 14 th 15 th 16 th	Fear in the Time of Covid 19 Master Windu's Glare Count Dooku's Taunts Making Wise Decisions

II. Love Meditations

A. Classic Loving-kindness Meditation

(or Metta Bhavana if you prefer Pali)

1. Circumstantial Love

Safety for... one quarter! *IN-breath:*

OUT-breath:

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right little finger's: lower, middle, and higher sets of creases, as well as its tip.

Safety for...
two quarters! *OUT-breath:*

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right ring finger's: lower, middle, and higher sets of creases, as well as its tip.

Safety for...
three quarters! *OUT-breath:*

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right middle finger's: lower, middle, and higher sets of creases, as well as its tip.

Safety for... all quarters! *OUT-breath:*

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right index finger's: lower, middle, and higher sets of creases, as well as its tip.

2. Physical Love

IN-breath: Great health for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Great health for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

one set of four breaths

IN-breath:

Great health for... three quarters!

OUT-breath:

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath:

Great health for... all quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Interpersonal Love

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Mental Love

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

B. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

slide left thumb over tip of left <u>little finger</u> until it comes to rest upon the **higher knuckle** count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

C. Loving-kindness for Insomnia

(or Metta Bhavana if you prefer Pali)

1. Circumstantial Love

IN-breath: Safe for some...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Safe for half...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Safe for most...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Safe for all...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

2. Physical Love

IN-breath: Health for some...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Health for half...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Health for most...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Health for all...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

3. Interpersonal Love

IN-breath: Peace for some...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Peace for half...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Peace for most...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Peace for all...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

4. Mental Love

IN-breath: Joy for some...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Joy for half...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Joy for most...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

IN-breath: Joy for all...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

D. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

slide left thumb over tip of left <u>little finger</u> until it comes to rest upon the **higher knuckle** count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

II-I. Mindfulness WITH breathing

or Anapanasati if you prefer Pali



The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

A. Body's base of mindfulness

or Ka-ya if you prefer Pali

Mindfulness of breath's length
Mindfulness of breath's brevity
Mindfulness of the body
Mindfulness of the body's tranquility

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Body's FIRST meditation

IN-breath: How long breath...

How...

OUT-breath:

how long breath?

long?

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **lower** set of creases count the four breaths upon the right <u>little</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Body's SECOND meditation

IN-breath: How short breath...

How...

OUT-breath:

how short breath?

short?

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **middle** set of creases count the four breaths upon the right <u>ring</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Body's THIRD meditation

IN-breath:

OUT-breath:

Notice form... notice form!

This...

form!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **higher** set of creases count the four breaths upon the right <u>middle</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Body's FOURTH meditation

IN-breath:

OUT-breath:

Calming form... calming form!

Form...

calm!

one set of sixteen breaths touch tip of left thumb to its <u>little</u> finger's **tip** count the four breaths upon the right <u>index</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

B. Feeling's base of mindfulness

or Ve-da-na if you prefer Pali

Mindfulness of physical pleasure which generates Tranquility's experience of physical bliss

Mindfulness of emotional pleasure which generates Tranquility's experience of emotional joy

Mindfulness of mind's coarser functions which generates Tranquility's experience of mental contentment

Mindfulness of mind's coarser calmness which generates Tranquility's experience of mental stillness

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Feelings' FIRST meditation

IN-breath: Where feel bliss...

OUT-breath:

where feel bliss?

Where...

bliss?

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **middle** set of creases count the four breaths upon the right <u>little</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text *Feelings' SECOND meditation*

IN-breath:

Where feel joy... where feel joy?

Where...

joy?

OUT-breath:

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **middle** set of creases count the four breaths upon the right <u>ring</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text *Feelings' THIRD meditation*

IN-breath: Notice thoughts...

OUT-breath:

notice thoughts

These...

thoughts!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **middle** set of creases count the four breaths upon the right <u>middle</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text *Feelings' FOURTH meditation*

IN-breath: Calming thoughts...

Thoughts...

OUT-breath:

calming thoughts!

na sat of four broat

calm!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **middle** set of creases count the four breaths upon the right <u>index</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

C. Mind's base of mindfulness

or Cit-ta if you prefer Pali

Mindfulness of mind's subtle passive awareness which generates Tranquility's experience of infinite physical space

Mindfulness of passive awareness' gladness which generates Tranquility's experience of infinite mental awareness

Mindfulness of passive awareness' collectedness which generates Tranquility's experience of a lack of anything to grasp

Mindfulness of passive awareness' freedom which generates Tranquility's experience of passive awareness

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Mind's FIRST meditation

IN-breath: Notice mind...

OUT-breath:

notice mind!

This...

mind!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **higher** set of creases count the four breaths upon the right <u>little</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Mind's SECOND meditation

IN-breath: Gladden mind...

OUT-breath:

gladden mind!

Cheer...

mind!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **higher** set of creases count the four breaths upon the right <u>ring</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text Mind's THIRD meditation

IN-breath:

Calming mind... calming mind!

Mind...

calm!

OUT-breath:

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **higher** set of creases count the four breaths upon the right <u>middle</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

The Buddha's Forgotten Yogas of Love and Letting-go – Advanced Text

Mind's FOURTH meditation

IN-breath:

OUT-breath:

Freeing mind... freeing mind!

Mind..

free!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **higher** set of creases count the four breaths upon the right <u>index</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

D. Phenomena's base of mindfulness

or Dham-ma if you prefer Pali

Mindfulness of change Mindfulness of fading Mindfulness of ceasing Mindfulness of release

Phenomena's FIRST meditation

IN-breath:

OUT-breath:

What changing... what changing?

What..

change?

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **tip** count the four breaths upon the right <u>little</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

Phenomena's SECOND meditation

IN-breath:

OUT-breath:

What fading... what fading?

What..

fade?

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **tip** count the four breaths upon the right <u>ring</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

Phenomena's THIRD meditation

IN-breath:

OUT-breath:

What ceasing... what ceasing?

What..

cease?

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **tip** count the four breaths upon the right <u>middle</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

Phenomena's FOURTH meditation

IN-breath: Releasing...

OUT-breath:

releasing!

This..

yes!

one set of four breaths touch tip of left thumb to its <u>little</u> finger's **tip** count the four breaths upon the right <u>index</u> finger's: lower, middle, and higher sets of creases, as well as its tip.

E. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen }



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

slide left thumb over tip of left <u>little finger</u> until it comes to rest upon the **higher knuckle** count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

IV. The Four Primal Dualities:

also known as the Eight Failings of the World or Lo-ka-vi-pat-ti if you prefer Pali



A. CIRCUMSTANCE: the Fourth Base of Mindfulness



1. Loss

a. Compassionately Soothing Loss

for all {Circumstances or Phenomena} {Dhamma in Pali} of the Four Bases of Mindfulness {Sa-ti-pat-tha-na in Pali} Compassion {Ka-ru-na in Pali} and Letting-go {Pas-sad-dhi in Pali}

One Quarter

IN-breath: Soothe <u>loss</u> for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Soothe <u>loss</u> for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Soothe loss for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Soothe loss for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Loss

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Shoving Loss away

{or Duk-kha in Pali}

IN-breath: How hate <u>loss</u>?

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Loss

{or A-nic-ca in Pali}

IN-breath: How could <u>loss</u>...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Loss { or A-nat-ta in Pali }

IN-breath: How could <u>loss</u>...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Loss and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice <u>loss</u>...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen }



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

2. Gain

a. Lovingly Giving Gain

for all {Circumstance or Phenomena} {Dhamma in Pali} of the Four Bases of Mindfulness {Sa-ti-pat-tha-na in Pali} Wishing-love {Met-ta in Pali} and Letting-go {Pas-sad-dhi in Pali}

One Quarter

IN-breath: Great gain for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Great gain for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Great gain for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Great gain for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Gain

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Reaching for Gain

{or Duk-kha in Pali}

IN-breath: How crave gain?

OUT-breath: Relaxing!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Gain

{or A-nic-ca in Pali}

IN-breath: How could gain...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Gain { or A-nat-ta in Pali }

IN-breath: How could gain...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Gain and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice gain...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>ring</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

3. Lot

a. Wisely Releasing our Circumstances

{ or **Lot** in Life }

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Grasping at our **Lot**-in-Life

{or Duk-kha in Pali}

IN-breath: How grasp <u>lot</u>?

OUT-breath: Relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of our **Lot**-in-Life

{or A-nic-ca in Pali}

IN-breath: How could <u>lot</u>...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by our Lot { or A-nat-ta in Pali }

IN-breath: How could <u>lot</u>...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing our Lot-in-Life and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice <u>lot</u>...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

IN-breath: Notice this...

OUT-breath: relaxing!

one set of sixteen breaths

touch tip of left thumb to left <u>ring</u> finger's **tip** count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

B. BODY: the First Base of Mindfulness



1. Pain

a. Compassionately Soothing Pain

for each {body or form} { Ka-ya in Pali} of the Four Bases of Mindfulness {Sa-ti-pat-tha-na in Pali} Compassion {Ka-ru-na in Pali} and Letting-go {Pas-sad-dhi in Pali}

One Quarter

IN-breath: Soothe pain for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Soothe pain for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Soothe pain for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Soothe pain for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Pain

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Shoving Pain away

{or Duk-kha in Pali}

IN-breath: How hate pain?

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Pain

{or A-nic-ca in Pali}

IN-breath: How could pain...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Pain { or A-nat-ta in Pali }

IN-breath: How could pain...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Pain and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice pain...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen }



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>middles</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

2. Bliss

a. Lovingly Wishing Bliss

for all Bodies { Kaya in Pali }

of the Four Bases of Mindfulness {Sa-ti-pat-tha-na in Pali} Wishing-love {Met-ta in Pali} and Letting-go {Pas-sad-dhi in Pali}

One Quarter

IN-breath: Great bliss for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Great bliss for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Great bliss for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Great bliss for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Bliss

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Reaching for Bliss

{or Duk-kha in Pali}

IN-breath: How crave bliss?

OUT-breath: Relaxing!

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Bliss

{or A-nic-ca in Pali}

IN-breath: How could <u>bliss</u>...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Bliss

{or A-nat-ta in Pali}

IN-breath: How could <u>bliss</u>...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Bliss and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice bliss...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>index</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen }



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>index</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

3. Form

a. Wisely Releasing our Bodies

{ or **Lot** in Life }

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Grasping at our **Bodies**

{or Duk-kha in Pali}

IN-breath: How grasp form?

OUT-breath: Relaxing!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **tip** count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of our **Bodies**

{or A-nic-ca in Pali}

IN-breath: How could form...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **tip** count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by our Bodies { or A-nat-ta in Pali }

IN-breath: How could form...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **tip** count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing our Bodies and Simply Letting-go

{ or Sat-ti Pas-sad-dhi in Pali }

IN-breath: Notice form...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **tip** count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

IN-breath: Notice this...

OUT-breath: relaxing!

one set of sixteen breaths

touch tip of left thumb to left <u>index</u> finger's **tip** count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

C. (*Inter-personal*) FEELINGS: the Second Base of Mindfulness



1. Scorn

a. Compassionately Soothing Scorn

for all {Inter-personal Feelings} { Vedana in Pali } of the Four Bases of Mindfulness { Sa-ti-pat-tha-na in Pali } Compassion { Ka-ru-na in Pali } and Letting-go { Pas-sad-dhi in Pali }

One Quarter

IN-breath: Soothe scorn for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Soothe scorn for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Soothe scorn for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Soothe scorn for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Scorn

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Shoving Scorn away

{or Duk-kha in Pali}

IN-breath: How hate scorn?

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Scorn

{or A-nic-ca in Pali}

IN-breath: How could <u>scorn</u>...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Scorn

{or A-nat-ta in Pali}

IN-breath: How could <u>scorn</u>...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Scorn and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice scorn...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>little</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

2. Praise

a. Lovingly Wishing Praise

for all {Circumstance or Phenomena} {Dhamma in Pali} of the Four Bases of Mindfulness {Sa-ti-pat-tha-na in Pali} Wishing-love {Met-ta in Pali} and Letting-go {Pas-sad-dhi in Pali}

One Quarter

IN-breath: Great praise for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Great praise for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Great praise for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Great praise for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Praise

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Reaching for Praise

{or Duk-kha in Pali}

IN-breath: How crave praise?

OUT-breath: Relaxing!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Praise

{or A-nic-ca in Pali}

IN-breath: How could <u>praise</u>...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Praise { or A-nat-ta in Pali }

IN-breath: How could praise...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Praise and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice praise...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>ring</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Zen in Japanese, Ch'an in Chinese, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen}



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>ring</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

3. (Inter-personal) Feelings

a. Wisely Releasing our (Inter-personal) Feelings {or Feels}

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Grasping at our (*Inter-personal*) Feelings { or Duk-kha in Pali }

IN-breath: How grasp feels?

OUT-breath: Relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of our (*Inter-personal*) Feelings { or A-nic-ca in Pali }

IN-breath: How could feels...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by our Feelings { or A-nat-ta in Pali }

IN-breath: How could <u>feels</u>...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing our Feelings and Simply Letting-go

{or Sat-ti Pas-sad-dhi in Pali}

IN-breath: Notice feels...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>little</u> finger's **tip** count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen }



Watching the Play of Mind

IN-breath: Notice this...

OUT-breath: relaxing!

one set of sixteen breaths

touch tip of left thumb to left <u>ring</u> finger's **tip** count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

D. MIND: the Third Base of Mindfulness



1. Shame

a. Compassionately Soothing Shame

for each {Mind} {Cit-ta in Pali}

of the Four Bases of Mindfulness {Sa-ti-pat-tha-na in Pali} Compassion {Ka-ru-na in Pali} and Letting-go {Pas-sad-dhi in Pali}

One Quarter

IN-breath: Soothe shame for...

OUT-breath: one quarter!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

Two Quarters

IN-breath: Soothe shame for...

OUT-breath: two quarters!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

Three Quarters

IN-breath: Soothe shame for...

OUT-breath: three quarters!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

All Quarters

IN-breath: Soothe shame for...

OUT-breath: all quarters!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **lower** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

b. Wisely Releasing Shame

through the Lens of the Three Marks of Existence

{Ti-lak-kha-na in Pali}

Right View {Sam-ma Dit-thi in Pali} and Letting-go {Pas-sad-dhi in Pali}

1. The <u>Stress</u> of Shoving Shame away

{or Duk-kha in Pali}

IN-breath: How hate shame?

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **little** finger's: lower, middle, and higher sets of creases, as well as its tip.

2. The <u>Impermanence</u> of Shame

{or A-nic-ca in Pali}

IN-breath: How could shame...

OUT-breath: always change?

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **ring** finger's: lower, middle, and higher sets of creases, as well as its tip.

3. Disrupting our Habit of <u>Defining ourselves</u> by Shame { or A-nat-ta in Pali }

IN-breath: How could shame...

OUT-breath: NOT be "me"?

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **middle** finger's: lower, middle, and higher sets of creases, as well as its tip.

4. Merely Noticing Shame and Simply Letting-go

{ or Sat-ti Pas-sad-dhi in Pali }

IN-breath: Notice shame...

OUT-breath: relaxing!

one set of four breaths

touch tip of left thumb to left <u>middle</u> finger's **middle** set of creases count the four breaths upon the right **index** finger's: lower, middle, and higher sets of creases, as well as its tip.

c. Spontaneous Awareness Meditation

through WATCHING the Play of Mind and RELAXING into its Release

{Sati Passaddhi in Pali, Mahamudra or Mahasandhi in Sanskrit, and Trekchöd in Tibetan Dzogchen }



Watching the Play of Mind

Observant inhalation: Notice this... {This...

Relaxing exhalation: relaxing! yes!} one set of sixteen breaths

touch tip of left thumb to left <u>middle</u> finger's **higher** set of creases count the four breaths upon the right: little, ring, middle, and index finger's: lower, middle, and higher sets of creases, as well as their tips.

VII. Appendix

A. Youngling Training

1. Parable of the Movie Concessions

It was 1971 and I was in first, or second grade. A class mate's mother had taken many of us to see "Willy Wonka and the Chocolate Factory" for his birthday.

My family did not often go to movies so this was very exciting for me.

Timid, and uncertain, and polite, I did what I was told, and gratefully accepted what I was offered.

I was offered hot buttered popcorn and what seemed like a huge vessel of Dr. Pepper, a soda I had heretofore never tasted.

So there I sat, in the darkened theater, with my class mates and several hundred strangers;

eating my popcorn, and sipping my Dr. Pepper, and all the while enjoying the movie, which I still remember, to this day.

Upon first consideration one could understandably assume that the movie could distract me...

from my snacking and sipping and thus undermine my enjoyment of them.

But I experienced the opposite to be true: that the movie enhanced my enjoyment of the popcorn and the soda...

and the popcorn and the soda enhanced my enjoyment of the movie.

And this could be very much like our practice of meditation...

where during our inhalation we silently, and mentally recite, "*Notice this*…"

and during our exhalation we silently, and mentally recite, "relaxing!"...

while actually physically relaxing as best we can.

For just as I was able to observe the movie while snacking and sipping we can notice our mind while noticing and relaxing.

We could notice sensations, and flavors, and scents, and sounds, and sights...

as well as our emotions, and intentions, and reasonings, and recollections, and imaginings.

And we could notice all those things passively and non-conceptually.

And as we physically relax into each exhalation, for that is what our bodies have evolved to do,

all that we noticed as we breathed in could feel a little less graspable and a little easier to mentally release as we relax into our out breath.

And just as the snacking and the sipping did not undermine

my enjoyment of the movie but rather enhanced it...

likewise our silent and mental recitations of "*Notice this*…" and "*relaxing*!" in harmony with our breathing…

does not undermine our ability to watch the play of mind or relax into its non-graspable nature but rather facilitates it.

More than two millennia ago a Jewish carpenter is said to have explained

that man was not made for the Sabbath, but Sabbath for man.

Likewise, I tell you that we do not sit in meditation that we might more efficiently recite "Notice this..." and "relaxing!"

but rather that we silently and mentally recite "Notice this..." and "relaxing!" that we might more efficiently meditate

so that our passive and non-conceptual observation of the play of mind

and our physical, and visceral, and mental relaxation into its non-graspable nature....

might be more easy, and effective, and transformative.

Recall Darth Bane's rule of two, wherein there must be a master to have power, and a student to crave it.

This is a form of elitism and manipulation.

And over the millennia many so-called spiritual teachers have used cryptic meditation instructions, and techniques...

to reinforce a rule-of-two-like elitism and coercion.

Some deliberately chose obfuscation and coercion because they embraced elitism and power, and prestige...

others chose the same obfuscation and coercion because they lacked the mental acuity to know better.

But I am here to tell you that something does NOT have to be difficult to be effective.

I'm telling you the opposite. I'm telling you that something must be easy and intuitive....

if it is to be sustainable, no less profound.

But do not take my word for it; put it to the test.

Play with these techniques every morning and every evening that you, like Rey Skywalker...

might meditate like a Jedi.

2. Parable of the Movie Patron

Let us revisit our friend the movie patron. He has purchased his ticket, and his snack, and his beverage, and has taken his seat in the air conditioned comfort of the movie theater.

After a handful of trailers, how many?

Just enough to make him forget what movie he came to see.

And after those trailers the movie begins.

And whether it is adventure, or horror, or comedy, or drama our friend the patron sits back and enjoys the ride as he knows he has little other choice.

For he does not confuse himself with the screenwriter, nor editor, nor director, nor producer and knows completely

that what occurs upon the screen is utterly out of his control.

So he nibbles his snack and sips his beverage and enjoys the show.

Likewise, when the wise sit down, cross-legged to meditate upon: earth, or floor, or blanket, or cushion

they know it is NOT their job to select the sensations, or flavors, or scents, or sounds, or sights, or emotions, or intentions, or reasonings, or recollections, or imaginings that cartwheel across the metaphoric stage of their mind.

What then is their job?
To notice: vulnerable, and passive,
without bothering to analyze or label
and to physically relax that they might mentally let go.

And to do all this in harmony with the tightening tendencies of each inhalation and with the relaxing propensities of each exhalation.

For, in our very good fortune, that is how evolutionary biology selected for our bodies and minds to best operate.

And if we put this advice into action, every morning and every evening, then we could very much be like a child, with a video game: difficult, and frustrating, and seemingly impossible to prevail against;

who at long last receives the manufacturer's cheat-codes and is at last able to transform their time spent with the video game from an ordeal, into a delight.

3. Karezza Tantra's ROMANTIC Panacea



One can not gaze at an image of Dröl-ma Mar-mo Yab Yum without noticing that she is sporting in Tantric union.

Just as the Baskin Robins franchise of ice cream parlors claims to offer thirty-one flavors likewise there many varieties of sexual tantra.

As with all things, there are also patriarchal as well as matriarchal takes on what the Buddhist Tantrikas refer to as Karma Mudra in Sanskrit, or Yab Yum if you prefer Tibetan.

In the book "Cupid's Poisoned Arrow" the author Marnia Robinson does an outstanding job explaining the flavor of sexual tantra that could be described as: matriarchal, or valley, or yin, or bonding, or oxytocin-oriented;

she explains this through the lenses of anthropology, and genetics, and neuroscience, and trenchant pragmatism.

Oh how I wish that her text was required reading in every junior high school Sexual Education class for the way we choose to make love or masturbate, and our choices in pornography, and erotica, and even fantasy

have a profound effect upon each of our midbrain's dopamine pathways, and oxytocin pathways, and our mental health, and our physical health, all our relationships, as well as our educational and vocational well-being.

The endocrino-neurological, and emotional, and intellectual, and romantic, and social, and educational, and vocational, and developmental healing made available

by the subtle and often G-rated techniques of Karezza tantra are a virtual panacea.

Purchase this book from Amazon dot com tonight either as a paper back or read it through the FREE kindle app on the digital devise of our choosing.

Read it with your partner aloud before bed. Apply its teachings, for no less then twenty-eight consecutive days, and watch your life change.

FULL DISCLOSURE: neither the Buddha Joy Mediation School nor Meditate Like a Jedi make NO money from your purchase of Marnia Robinson's "Cupid's Poisoned Arrow."

4. Panic Attack

Observant inhalation: Notice this...

Tranquil hold-breath: notice this...

Relaxing exhalation: relaxing...

Tranquil pause-breath: relaxing!

four to sixteen breaths

5. Lethargy

Squeezing inhalation: 1, 2, 3, 4,

Releasing exhalation: yes!

This performed while making the "thumbs up" gesture with one hand while squeezing the nail into its thumb with the thumb and index-finger of the other hand in rhythm to the counted breaths.

6. Whole-food Veganism's PHYSICAL Panacea

Buddhist tantra is the path of love and letting-go. Love is much more than just a feeling.

Compassion is an intention that effects our choices, and our behaviors, and the ripples that we generate that, in turn, effect the world around us.

Choosing a cruelty-free diet is one of the easiest ways to diminish the suffering created by our consumer choices.

The benefits generated by embracing a whole-food vegan diet are NOT limited to non-human animals with whom we share this planet,

nor even this planet itself, the only place in the known universe that we are certain sustains life (*for the time being*).

The physical, and endrocrinological, and neurological, and psychological benefits that we could savor on a whole-food vegan diet have been observed in peer reviewed scientific journals.

In the parody song "White and Nerdy" Weird Al Yankovic sings of a fellow who "...does calculous just for fun...".

Which reminds me of Dr. Michael Greger, M.D. whose full time job is to analyze EVERY peer-reviewed, nutrition-oriented study published in English, every year (*so we won't have to*).

This man is no ideologue, content to twist the facts in order to support his world view.

Rather, his top priority is to discover the dietary interventions that could prevent disease, and reverse disease, as well as increase quality of life and longevity.

Towards that end he uses meta-analysis to follow the facts wherever they lead; like a contemporary, medical Sherlock Holmes...

if Sherlock was so geeky as to name his book after the Monty Python skit, "How not to be seen."

"How NOT to Die" first explores the top fifteen causes of premature death in America, secondly shares a dozen things we could do to prevent and reverse these disorders,

and thirdly contains hundreds of citations to peer-reviewed studies.

This book is a virtual panacea of all medical disorders. It is available on Amazon dot com both in print and audio formats

and the Buddha Joy Meditation School receives absolutely NO remuneration for your purchase of this life-saving book.

7. Two Paths

In the Tao Te Ching we read of two paths in any endeavor, Lao Tzu warned against the former and encouraged the latter:

the path of yang or the path of yin, the path of patriarchy or the path of matriarchy, the path of rigidity or the path of flexibility, the path of elitism, or the path of egalitarianism,

the path of control or the path of permissiveness, the path that craves certitude or the path that is comfortable with ambiguity, the path with authority as its source of truth or the path with truth as its source of authority,

the direct path or the circuitous path, the active path or the passive path, the path of competition or the path of cooperation, the path or cruelty or the path of compassion

the path of pride or the path of love, the path of ego or the path of NO-self (aka NOT-self), the path of contrivance or the path of spontaneity,

the path of scatteredness or the path of centeredness, the path of effort or the path of ease.

B. Padawan Training

1. Essence of the Four Vows

Karma Chakme Rinpoche was a brave soul who received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik, the archetype of enlightened compassion, guiding him to begin the journey out of sectarianism and fundamentalism.

In his effort to transcend sectarianism he embraced the teachings and practices of both the Kagyu as well as Nyingma sects as best he could.

In his effort to transcend fundamentalism he strove to simplify Highest Yoga Tantra or Ut-ta-ra Tan-tra in Sanskrit, as well as essentialize the hundreds of Hinayana, Mahayana and Vajrayana vows.

Towards the latter: he taught that the essence of all the Refuge vows was to simply trust in the Buddha, Dharma and Sangha, he taught that the essence of all the Pratimoksha vows of morality was NON-violence,

he taught that the essence of all the Bodhisattva vows of compassion was to share all our good karma with all beings,

and he taught that the essence of the Tantric Samaya of wisdom was to see ourselves as Chen-re-zik and see our teacher as Chen-re-zik's teacher, A-mi-ta-bha.

Many centuries later Lama: Jigme Gyatso received sky treasures, or Ter-ma in Tibetan, from Chen-re-zik, guiding him to journey further out of sectarianism, fundamentalism, and patriarchy.

In terms of sectarianism he was led to explore the teachings and practices of each sect of Buddhism and in terms of transcending fundamentalism, which is one of patriarchy's symptoms,

he was taught further simplify the four sets of vows thusly: the essence of the Refuge vows is to simply **rely** upon the example of Buddha's life story, **apply** the instructions of the Dharma,

humbly **rely** upon the support offered by fellow Sangha members, as well as lovingly support Sangha members with our skill set as best we can;

the essence of the Pratimoksha vows of morality is still NON-violence which includes a whole-food, vegan diet;

the essence of the Bodhichitta vows of compassion is to set compassionate intention of soothing all: loss, pain, scorn, as well as shame

and lovingly wishing great: gain, bliss, praise, and fame for all beings everywhere;

the essence of the Tantric Samaya of wisdom is to enthusiastically apply our teacher's instructions and follow his example as best we can.

2. Good night and Wake up Channels

In Buddhist Tantra it is often taught that within our bodies of flesh, blood and bone, lay energy channels

that fundamentalists invest inordinate amounts of time and energy visualizing as tubes comprised of light.

It is said we have a blue central channel, the width of an arrow shaft, that begins in the lower abdomen, ascends about a thumb's width before the spine,

piercing the horizontal navel wheel, heart wheel, and throat wheel (or chakra if you prefer Sanskrit),

as it ascends into the skull where it arches forward brushing against the crown wheel at the fontanel before terminating at the eyebrows, just between, and above then.

There are two side channels.
The moon, or left, side-channel is white, the width of hay or straw and begins at our urethra,

brushes past the most sensitive part of either our cliterous or our penis, climbs up the left of our central channel,

winding once around the central channel just below the navel wheel winding thrice around the central channel just below the heart wheel,

winding once again just below the throat wheel, and then winding once just below the crown wheel before terminating in the left nostril.

The sun, or right, side channel is red, also the width of hay or straw and begins in our rectum,

brushes past either our G-spot or prostate, climbs up the right side of our central channel,

winding once around the central channel just above the navel wheel, winding thrice around the central channel just above the heart wheel,

winding once around the central channel just above the throat wheel and then winding once again just above the crown wheel prior to terminating in the right nostril.

As liberals upon the path of matriarchy none of this needs to be memorized or even visualized.

Our right channel could be stimulating, so we impede it when it's time to go to sleep,

by closing our right eye and reading through our left and also by laying upon our right side when we wish to fall sleep.

Conversely, our left channel could be sedating, so we impede it when it is time to start our day, by rolling over to our left side

and laying in the fetal position for a few moments as thoughts of the day's tasks begin to clarify like friends emerging from a fog bank.

Upon rising, we could also close our left eye, and read though our right as we sit upon the toilet to further wake our bodies.

3. Walking Meditation

After ten days of twice daily sadhana practice you could have automatically memorized the basic pattern (if not the details) of the Buddha's meditations of mindfulness, and compassion, and love, and letting-go.

Which could come in handy, as this week you could begin training in brisk, walking meditation.

Its simple, just perform the mindfulness, and compassion, and mindfulness, and love, and letting-go you've already grown accustomed to while briskly walking through your neighborhood.

This is especially useful during times of emotional upset or even PTSD episode.

Of course if you're so upset as to experience disorientation then please limit your walking path to simply orbiting your block, that way you will not get lost, or walk into traffic.

Blending the meditation techniques you've already learned with brisk walking allows us to bilaterally stimulate our hippocampus and amygdala which aids in the processing of difficult events and emotions.

REMEMBER: upon this path

we do not practice rigid concentration which stimulates our sympathetic nervous system, but rather relaxed mindfulness which access our parasympathetic nervous system; the quick path to the light side, oh eager padawan.

D. Addendum

Week	Rumination	Supplementation	Meditation
		Youngling Training	
First	Homework	Parable of the Movie Concession	Compassionately Soothing Loss, Wisely Releasing Loss, Spontaneous Awareness Med.
Second	Eleven Benefits of Loving Kindness	Parable of the Movie Patron	Lovingly Wishing Gain, Wisely Releasing Gain, Spontaneous Awareness Meditation
Third	Anapanasati Sutta	ROMANTIC Panacea	Wisely Releasing Circumstance Spontaneous Awareness Meditation
Fourth	Class Etiquette	Panic Attack	Compassionately Soothing Pain, Wisely Releasing Pain, Spontaneous Awareness Med.
Fifth	What Was the Buddha?	Lethargy	Lovingly Wishing Bliss, Wisely Releasing Bliss, Spontaneous Awareness Meditation
Sixth	Why do we Meditate?	PHYSICAL Panacea	Meditations for PHYSICAL mindfulness and release
Seventh	In Buddhism what is the "Unborn"?	Two Paths	Compassionately Soothing Scorn, Wisely Releasing Scorn, Mahamudra
Eighth	Why use the article "THE buddha"?	Essence of the Four Vows	Lovingly Wishing Praise, Wisely Releasing Praise, and Spontaneous Awareness Med.
		Padawan Training	
Ninth	The Fall of Emperor Palpatine	Good Night and Wake-up Channels	INTER-personal Mindfulness, Release, and Spontaneous Awareness Meditation
Tenth	Metaphorically Playing Victim	Walking Meditation	Compassionately Soothing Shame, Wisely Releasing Shame, & Trekchöd
Eleventh	If we are short of temper, what it NOT our friend?	Gazing Meditation	
Twelfth	When Religion Opposes Science	Four Levels	Lovingly Wishing Fame and Wisely Releasing Fame
		Jedi Knight Training	
Thirteenth	Fear in the Time of Covid 19	PATH of Mastery	Releasing Mind and Meditation's Spontaneous Release
Fourteenth	Master Windu's Glare	MEANS of Mastery	Generic: Wishing Good fortune and Health
Fifteenth	Count Dooku's Taunts	NOT a Sprint BUT a Stroll	Generic: Wishing Love and Wisdom
Sixteenth	Making Wise Decisions	Final Q and A	Buddhist Sexual Tantra

Their nudity reminds us of mindfulness' vulnerability, their bodies comprised of light remind us of non-graspability, their beauty reminds us of love's energy, the stability with which he sits reminds us of centeredness, and the abandon with which she sports reminds us of spontaneity.

